# UNITED EVANGELICAL Action

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JULY 15, 1958

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- The Church and Social Action
- Beyond Co-existence

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# Readers Say—

## Likes NAE Resolution

*To the Editor:*

I have before me a copy of the resolution adopted by the 16th Annual Convention of the National Association of Evangelicals, and I want particularly to commend the adoption of the resolution on Communism. It is encouraging to know that at least one of the great Protestant religious associations of the country comes out squarely in opposition to Communism and calls upon our schools to instruct young people in the principles of our Democracy in contrast to the atheistic doctrines of Marxian Communism.

I hope that we may see you and other members of the National Association of Evangelicals at the Indianapolis meetings on November 14-15, of the All-American Conference to Combat Communism.

W. C. SAWYER

Washington, D. C.

## Theology and Education

*To the Editor:*

Having written you once before in so critical a vein (re. Blackmore's article on Billy Graham's Crusade Tactics, *Action*, Mar. 1) I am now delighted to have a great urge to write you in the opposite vein.

Your Education Number (June 15) was an excellent issue! Mr. Coleson certainly came right to the crux of the crisis of our would-be Christian Education as represented by many struggling "Christian schools," when he wrote, ". . . the first task of education is that of helping the student acquire a Christian world view, to help him master the laws of God which are already well known and understand their application to the practical problems around him."

Of the five "Christian schools" in which I have studied and taught, those two that appear to be really prosperous, virile Christian schools were those that were committed to a definite "world view," and even one of these two faced a continual change of personnel and a degree of insecurity due to a lack of emphasis on the theological basis of its world view.

I also appreciated the emphasis of Richard V. Clearwaters on "the Doctrinal Basis of True Christian Unity." Permit me to add my personal postscript to that fine article: Not only Christian Unity, but also Christian Education, must have a thorough Doctrinal Basis. I am convinced that the laws which are needed to undergird a sufficient *Christian* education for our youth (and that, according to Eph. 6:4, etc., is the only kind of education our children should have) are chiefly biblical and theological. I use the word "theological" deliberately—rather than "doctrinal"—because too many would-be educators, ministers, and scholars from our "Christian schools" have studied and avouched numerous "doctrines" of the Bible—even going so far as to line up these "doctrines" in a "statement of faith," but have hardly begun to delve into the glittering mine of *the theology* of Scripture! To know the message of this or that biblical chapter or book, or to be able to trace a doctrine through the various books of the Bible, is not quite the meaningful discovery as to be able to grasp the biblical theology in its most essential features, and then to construct our Ecclesiology or Educational Philosophy upon it!

The latter is what must be done to rejuvenate modern Christian Education. I think that Dr. Clearwaters' eight "axiomatic principles" of biblical interpretation and application (p. 27) provide a necessary apodixis to a systematic and biblical theology, but I found little in this "Education Number" that went beyond the simple statement of the necessity to recognize the laws of God as the educator's starting point.

Professor Klotz, in his inspiring article, "Science and Religion," touched upon some of the laws of creation, and Mr. Coleson indicated the meaning of the original commission of God to man, viz., "to subdue the earth and have dominion over it." But with these and beyond them lies the theology upon which the entire Christian educational system must be based.

I hope you can keep this issue of Christian Education constantly before your readers, for without a clear world view our so-called Christian schools are doomed to confused mediocrity and failure!

H. LEVERNE ROSENBERGER

Souderton, Pa.

## Graham Defended

*To the Editor:*

Perhaps we Christians would do well to be on guard against that common enemy, jealousy—when we are inclined to criticize a man whom God is using as He is Billy Graham. How can we possibly presume to know how God should be leading him to conduct his work? Let us concentrate upon more fruitfulness in our own lives.

One of the many things I admire about Billy Graham is his absolute refusal to criticize his critics!

May we look again at the ministry of Jesus. In Matthew 8:4 Jesus healed the leper and said, ". . . . But go thy way and show thyself to the Priest . . ." Go back to your old place of worship where others need what you have found. What better place to start? Where is there greater need?

In Mark 5:19 He healed the maniac. The men wished to stay with Jesus and enjoy His fellowship but Jesus said, "Go home to thy friends and tell them how great things the Lord has done for thee . . ."

Many may not know of the well organized follow up work designed to nourish new converts of the Billy Graham Campaigns.

MRS. WENDELL BROWN

Spirit Lake, Ia.

**FRONT PAGE PHOTO.—Harvest time in Israel. Women from Dahlia holding sheaves of wheat aloft and wearing costumes designed on biblical models. The months of harvest stretch on from April, when barley ripens in the warm Jordan valley, through August when the wheat is garnered from the highlands of Transjordan. Meanwhile Israel is encircled with the threat of world war and the approaching final harvest of God's judgment.**


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# Action

## United Evangelical Action

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JAMES DE FOREST MURCH
*Editor*

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*Office Editor*


**NAE STATEMENT OF FAITH**

**1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
**2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**

**3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**

**4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**

**5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**

**6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**

**7. We believe in the spiritual unity of believers in our Lord Jesus Christ.**


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# THE CHURCH AND SOCIAL ACTION*

By ALBERT J. LINDSEY
Pastor First Presbyterian Church, Tacoma, Washington

IN THE MINDS of a great host of people, the ecclesiastical structure of the church is no longer a mighty spiritual leverage in the world. The reason is that she is seen by many as only a crusader for better economic conditions, a world-wide social order, a champion of correct and brotherly attitudes, a herald of politics, of one-worldism and one church movement.

Her message is being interpreted as the Fatherhood of God and the brotherhood of man, with emphasis on universal love and fellowship, rather than the narrow way of Jesus Christ and the new birth (John 14:6, John 3:3). Her house of worship has been made all-inclusive of good, bad and indifferent. The sheepfold has been extended to shelter not only believers but the pagan millions who bow down to the idols of the world.

This perhaps more than anything else is the explanation for what seems to be perverted views frequently taken by some church organizations. Particularly does this seem to be true in the field of the church and social action.

In this, men are asking, is true social action that which requires an alignment of the church with certain current issues, institutions or movements?

Are we as a church, for example, to take the side of labor or management? Or having the interests of the unfortunate or poor in mind, must we be committed to a welfare state?

And what should be our thinking and responsibility as it relates to the socialism and collectivism of our era as opposed to free and private enterprise?

Does it also mean that we must forget our past history of proud nationalism and lend our unquestioned support to United Nations and one-worldism? Does it advocate that we are to ignore the old principle of the right and freedom of men, white or black, to live as they wish and demand forced integration?

During this past decade the church has been accused of being blind to social needs and failing to solve the social problems brought about by the industrial revolution of recent years.

Remember at this point, we are only asking the question, is true social action that which brings the church of Jesus Christ to align itself and give support to one or more of the many social issues prevalent today? Here we must be most careful to distinguish between the church as an institution and its individual members. Individual members, as citizens, have personal responsibilities. They are free to enter into these matters, and should. For instance, the church is not a member of a political party, but members of the church may rightly be. Thus keep always in mind, we are speaking of the church, not of individual Christians in their proper civic relationship.

## Its Modern Aspects

The old pagan philosophy of "might makes right" once bitterly condemned has again come to the forefront under a different phrase; namely, that which is popular is right. Are we now in the position where we must say that the will of the majority is the will of God? . . . as stated by some ecclesiasts and yet which is so completely contrary to Scripture. We see how this matter of conformity snares individuals into group thinking and loyalty to certain issues of society. It is here we note that currently enlightened spiritual men, along with a good many of our national leaders, are convinced that America's future concerning it as a republic is almost beyond salvage. In their judgment the picture is indeed a dark and tragic one. They point to the breakdown of our traditions of government, to the whirlpool of a secret totalitarianism, to the wild adventure on the collectivist band wagon, to the soaring costs of bigger and more central government and the ready acceptance of inflation as a way of life, to say nothing about the loss of certain precious freedoms.

While all this sounds like that which belongs in the field of government, economics and politics, and it does, yet it has unfortunately become a very definite chapter in the activity of the church. More than that, the church in much of its ecclesiastical leadership has endeavored not only to make decisions on these issues and to speak for the church on them, but to engage in an open political battle on their behalf. If there is any question in your mind about this, study the social pronouncements of the National Council of Churches and those of many of our leading denominations to see their almost full and unqualified support of these things. In this they have seldom faced the matter of the relationship between government and God, freedom and faith. They have talked out of one corner of their mouth about religion in national life, while out of the other they have urged more socialistic controls and fellowship with strange bed fellows to say the least. These are leaders who demand unquestioned unqualified support by the masses of Protestants but avoid demonstrating any responsibility to them.

If you want to see this matter spelled out read the 354 pages of Edgar C. Bundy's book *Collectivism*

*An address delivered at the Sixteenth Annual Convention of the National Association of Evangelicals in Chicago. Copies may be secured by addressing Dr. Albert J. Lindsey, First Presbyterian Church, Tacoma, Wash.

*in the Churches.* Mr. Bundy has an outstanding background which has prepared and qualified him for setting forth these significant facts. In this most provocative work the spotlight is focused upon the left wing collectivistic, socialistic ecclesiasts which seemingly dominate in many ways the National Council of Churches. The abolition of the laymen's committee because of their criticisms of the social and political policies of the National Council is, as informed people know, a part of the shocking story. And all this becomes even more meaningful when we recall what Lenin said shortly after the revolution in Russia: "We will find our most fertile field for infiltration of Marxism within the field of religion, because religious people are the most gullible and will accept anything if it is couched in religious terminology.

## The Placing of Responsibility

The Word of God which forms the basis of Christian belief and practice is not a political but a spiritual book. It speaks concerning the Christian view of the state. Our Lord made it clear when He said, "Render to Caesar the things that are Caesar's and to God the things that are God's" (Mark 12:17). As has been said, "Jesus was not interested in lobbying before Pilate, Agrippa, or Caesar's government for betterment of social, economic, or political conditions. His Gospel was the Gospel of personal salvation." Again it is stated, "Render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor" (Rom. 13:7). You will note that obedience is not conditioned on the form of government, regardless of what kind it may be. Thus we have the recognition of the necessity of the state as a means to social order. This is emphasized the more by Paul when he says, "For rulers are not a terror to good works, but to the evil" (Rom. 13:3). Peter also argued the same thing when he wrote, "For the Lord's sake submit to all human authority; to the emperor as supreme, and to governors as sent by him to punish those who do evil and to reward those who do right" (I Pet. 2:13, 14—Williams' translation). Here remember that although Jesus and the apostles served under corrupt governments they urged submission to them rather than risk anarchy. Therefore, it seems to be the clear teaching of Revelation that human government is divinely willed to preserve justice and to restrain evil in a sinful society. But in spite of all this we must note that such procedure has been set aside for man's way, noticeably as we view certain religious groups who have often been willing to be used to their own personal advantage by big government, business and unions. They in turn have consistently used religion to favorably support their programs. For instance, labor has used religion to propagandize its legislative goals. Here the story of the $200,000.00 C.I.O. gift to the National Council of Churches and their support of C.I.O. policies makes interesting reading. Further, the National Council of Churches now claims to be the "voice of all non-Roman Catholics" (*Christian Century,* Dec. 4, 1957). Thus by enlisting support of certain social measures there is an endeavor to make the public feel that this is "the application of the gospel to our times" and thus have brought reproach upon the church and disservice to the cause of Christ and the gospel.

## Misplaced Emphasis

Now while it is true that the theme of social injustice plays a great role in both the Old and New Testaments, yet the Bible does not view social injustice by itself, but as the consequence of a greater evil. The source of this evil is that men do not fear God and do not keep His commandments, but bow down to idols of various sorts (II Kings 17). Here I would have you note that the present idols undoubtedly seem to be man and society. Underscore that in your thinking. This if you please is the fountainhead of life's errors. It is the source of this deceiving humanism. It is the basis of social distress and the folly of collectivism. To spell this out, the problem is this: the average person finds his heart living in the social issues only. The crime is, that while the social level may be met, yet the gospel is forgotten. It has been said, "The whole social problem is absolutely of no importance when compared to the command to fear the Lord." Thus humanism is that philosophy which puts the human relationships on a par with the relationship between God and man. When "love thy neighbor" is detached and removed from the framework of the great commandment, "love the Lord thy God with all thy heart, . . ." it ceases to be the Christian value in the true sense of the term.

The Christian's obligation then is crystal clear: He finds himself in the position where he is not to defy the government on the one hand, or to endeavor to humanize it on the other. This same chapter of Romans 13 which speaks of the powers of the state also refers to the social responsibility of the Christian. The Christian's obligation then is to meet the social requirements of the commandments in love. In this, the entire law is summed up in ". . . thou shalt love thy neighbor as thyself" (Rom. 13:9).

Now here it must be emphasized that the state, deriving its authority from God, must not require of its citizens that which violates the revealed commandments. The highest patriotism is exhibited on the part of the Christian citizen by full obedience to these commandments in the spirit of love.

## The Law of Social Action

Therefore, the law of social action in the church is clearly established. We are to pray for rulers, to pay taxes and do our utmost to relieve the burdens and suffering of mankind, but not once do the social ethics of the Bible suggest endorsement of specific contemporary movements and organizations which would require the support of the church. Its duty is to preach the gospel of God's grace and all that is therein involved, which in turn should motivate individuals to social action through the state. As has been pointed out the Scripture does not even condemn slavery as an institution, but it presents the principles that destroy that evil. Therefore, this Christian principle in the church, when rightly understood, protects it from these current movements and organizations. When we follow the revealed will of God we are not so ready to take up the social action of the mere humanitarian and humanistic nature; nor will we find ourselves approving or disapproving specific movements, organizations or individuals in the name of the church. In fact, when it does support these temporary movements there is a surrendering of moral leadership on the part of the church.

## Social Action and the Gospel

Not to depart from our premise, but to elucidate the subject let me now point out how far removed several of these current policies, which constitute for many the social gospel, actually are from the revealed Word of God.

This is not to oppose or endorse them, but rather to show how in these specific cases the church in its so-called social action has been badly caught off base.

## Socialism

Take first this matter of socialism which is nothing more than a prep school for communism. Here is a phil-

osophy which undermines individualism. Private property, enterprise and endeavors to strike a broadside at all personal wealth. To see how erroneous this all is you have only to study the teachings of Jesus about wealth. For instance in the parable of the laborers in the vineyard in Matthew 20 the employer asked, "Is it not lawful for me to do what I will with my own?" In the parable of the ten pounds in Luke 19, the lack of personal private enterprise is severely condemned. In the case of the rich young ruler in Matthew 19, the point of emphasis is not the welfare of the poor, but upon the welfare of the rich young ruler's soul. He had made wealth his god. In the words of Jesus in Matthew 6:33, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you," it is evident that seeking the fulfillment of one's economic desires is not evil, but must be kept secondary—God first and then the economic needs. Again, when a man came to Jesus saying, "Master, speak to my brother that he divide the inheritance with me" you will recall that Jesus rebuked the man and refused to be an equalizer of wealth and followed this with the parable of the rich fool who died unprepared for eternity. Jesus did not believe in stealing, whether personal or governmental, and He certainly believed in the right to private property. Further, all of this is a re-emphasis of the Old Testament commandments "Thou shalt not steal" and "Thou shalt not covet" which like the New Testament gives no grounds for this false philosophy of socialism. Therefore, it is not difficult to see how far off base the so-called Christian advocates for socialism really are. If the church should do anything at all in the field of economics it seems it should oppose rather than support collectivism. Furthermore the evidence from the world of true economics has always pointed out the evil and weakness of socialism. Take for example the recent comparison published in *United States News and World Report* under the title "Free Enterprise vs. Socialism — A Tale of Two Countries" in which the case history of what has happened in two countries since World War II, West Germany's free economy on the one hand and Britain's controlled economy on the other, has revealed that it is not socialism but a free economy that decidedly gets ahead. Again the proof is in the eating of the pudding.

## Federal Aid

Perhaps the matter of federal aid to education also ought to be reconsidered. Many contend that education is not a federal responsibility but, assuming the state meets its responsibility, rests rather upon the individual family which is God-ordained and the strength of any government. The parents in their sacrificing for their children's education on the one hand and the children in their desire to secure an education and do something about it on the other, will find a solution which in the end will make all parties stronger, happier and better. Federal aid can be a great detriment as it reduces individual initiative and the so-called cure can be far worse than the disease. Such if adopted would constitute the removal of another great bulwark of freedom.

## The United Nations

Or look at the score of another song we are being taught to sing in our churches which might be called the serenade of the U.N. Many find it impossible to give blanket endorsement to the United Nations. While they have noted its humanitarian help to mankind, yet they cannot ignore the many valid and serious criticisms leveled against it. They have studied its one-worldism, its over-all record and have noted its conflict with Christianity, all of which forces them to the conclusion they cannot, with their Christian and American convictions, in ostrich-like fashion continue to follow the directives of certain ecclesiastical leaders concerning this institution. (Here I would refer you for details to my recent printed message *A Christian Evaluation of the United Nations.*)

## Unionism

Then there is the current matter of unionism. While not opposed to unions, yet many are alarmed over the current situation. For instance, Donald R. Richburg in his book *Labor Union Monopoly* says:

> Today the union bureaucracies are plainly seeking supreme economic and political power. The union closed shop contract is a weapon of awesome force in that battle for power. The prospect of a socialist labor government is not remote. . . .

This statement comes from one who speaks with authority. In 1926 he was co-author of the Railway Labor Act. Later he uprighted the National Industrial Recovery Act, and in 1936 he was the last head of the N.R.A.

Columnist David Lawrence recently asked:

> Isn't "Right to Work" as important to preserve as any other civil right? Is coercion by force or threat of force necessary to maintain trade unionism in America? Can't it succeed by processes of reason and voluntarism? Why should violence be incited? Why are millions of dollars of the workers' dues used for campaign contributions to help elect members of Congress when there is a federal law forbidding it? Why are citizens in free America compelled to pay tribute as the price of getting or keeping a job? Isn't the "right to work" as important to preserve as any other civil right protected by the Constitution?

He goes on to state that these are some of the questions that arise when one reads the testimony being given before the Senate committee on "rackets" and examination of the current union and management problem. He also refers to the speech put recently into the *Congressional Record* by Representative Ralph W. Gwynn of New York, Republican, who says that approximately $725,000 was spent recently by a single union to elect a United States Senator. He further sets forth statistics showing the unusual, almost unbelievable power and amazing sums of money and aid that has been given by unions to elect many men to office. Certainly Scripture holds to and presents the dignity and right of man to work. Thus are we to

take sides either opposing or supporting forced unionism? The answer for the church of course is a positive "no!"

## Race Problems

While we may not have any problem with integration and dislike the many evils of segregation, yet is it for the church to enter in to a program of forced integration?

J. Edgar Hoover's new book *Masters of Deceit* warns Americans of grave dangers. Among other things it explains the infiltration of communist party members and workers into the church and how the Negro is being deceived and hoodwinked in using him as a tool to carry on their work and so in many ways throws light upon this whole matter.

From Scripture it is clearly stated that we are all of one blood, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). There is then no ground for racial superiority or reason for racial hatred if the Spirit of Christ dominates our lives. The great fact here is we are all of one blood and that blood is bad, poisonous, spelling out death. The only remedy is the blood of the Son of God which gives cleansing, healing and life to those who by faith appropriate it. This is the great aim for the church, not trying to legislate racial reforms, but presenting the "healing balm" for the bad blood that flows in all men, black or white.

And so we might go on showing the folly, in the light of Scripture, of much of the social action of the modern church. Therefore, we must face the fact that a great deal of the so-called humanitarianism and humanism in the church today has developed into a new type of politics in the name of religion. It is impossible to exaggerate the inherent menace to human freedom of politics in the name of religion. What actually is taking place in many cases is a welding together, as a political herd, religious groups under the clergy to control and direct in the field of political advocacy. It has been said that no group of people influence a greater number than the clergy. No wonder then they are chosen to be a tool in clever, social manipulation. One of my most difficult tasks as a pastor of a large church is to keep myself from being drawn into some of these movements which, though on the surface are very good, yet often are motivated by political and sometimes sinister forces. My duty as a minister of the gospel, as a pastor of a church, is not to become involved in the social issues, but to give witness to the grace of God in the preaching of the gospel and ministering of spiritual things. This is what it may mean. In the first place, by taking sides you automatically weaken your witness to certain groups or individuals. In the second place, you spend valuable time which should be spent in the ministry of the Word of God and related things. In the third place, you weaken the church's entire ministry and program by becoming aligned with certain institutions or movements which are not a part of the church thus losing the respect and confidence of the public. There may be localities where ministers and churches can swing elections, but it has been my experience that more often than not when the church dabbles in these issues it not only gets defeated, but burned in the attempt. In other words, there is no justification for the clergy and the church as a group mixing in where they do not belong—as individual citizens, yes, but not as the church. It has been interesting in my observation to note that while clergy of different faiths show little disposition toward unity in the religious field, yet they show surprising harmony when trespassing in the field of political advocacy. Being blind guides in such an extraneous field, for which they have neither equipment nor mission, they find themselves joined with human despoilers, often stupidly seconding their efforts. They are in truth "blind leaders of the blind."

Thus the clergy's unawareness of these matters has led them to misapply the New Testament teaching of love. In spite of our all-time record of church attendance and interest we have the greatest crime wave and disrespect for morals and law in our history. The church's program advancing the cause of collectivism with its socialistic schemes instead of producing noble results has left society in a worsened condition. Of this there can be no doubt or denial. Obviously the doctor's prescription is slowly putting to death the patient.

## The Church's Duty

What then is the church's primary duty? Let the church be truly the church, nothing more, nothing less. Let the church get and keep the true perspective of its work, never being guilty of subordinating greater values for the less. Let the church always remember that the basic task is the salvation of the soul, the getting of a new nature into fallen man. Let the church always remember that this cannot be done by attempting to improve the fallen nature. Let the church never lose sight of the truth that the philosophy of "the improvement, betterment idea" while good, does not create a new life or a new nature in the individual. The fruits which are desired are only born on the true vine. Men cannot gather grapes from thistles. Thus the need of the supernatural regeneration that comes only from the gospel as men receive it by faith and believe in Jesus Christ as their personal Saviour. When the church takes care of the basic matter of ministering the gospel which brings about the implanting in the life of a new nature, the other matters will automatically take care of themselves. It is therefore not a matter of reformation, but a matter of regeneration. It is only as the church fulfills its mission that it can in the highest sense of the term meet its responsibility to true social action. Satan is always happiest when he can divert a divine frontal attack of the church or the ministry of the gospel. How he must smile as he sees the church becoming involved in all of these side issues while souls are perishing. Remember there is no other way, "neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

The so-called social gospel which automatically opens the door and leads to this matter of social action, as we have discussed it, is perhaps the most effective way to divert the church from its sacred calling and its true ministry. Unfortunately, many have been bitten by this poisonous serpent and lost all perspective of the true work of the church. Thus true social action on the part of the church as the church, begins with the ministry of the gospel in the power of the Holy Spirit that the lives of men may be changed. Next, the individuals whose lives have been changed through the ministry of the church may exercise their influence as the Spirit of God may direct, as individual citizens. The state then in turn will be held responsible for these matters of social action, and that it may do a good job, the church will pray for its leaders and through its members as good citizens endeavor to give loyal constructive support.

So let the church be the church. Let it become in the power of the Holy Ghost the minister of God's grace. And then let the impact of that tremendous p o w e r of regeneration through changed and empowered lives reflect itself as God would have it in the world in which we live.

# Action Editorial

*James DeForest Murch*

## Beyond Co-existence

■ WITHIN A FEW days (August 8-10) the leaders of the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church will sit down together somewhere in The Netherlands to discuss the possibility of joining hands in the Eucmenical Movement.

We have repeatedly expressed our fears about such rapprochement. As more light is shed on the relations of these two bodies, the greater is our concern.

Evangelicals view the proceedings from Bible ground. They consider the question of ecumenicity to be primarily spiritual but also involving the fundamentals of the Christian faith. Since The Netherlands conference will approach its problem from an entirely different angle and concern itself with solutions outside the evangelical orbit, we have little or no hope that the larger good of the Church of Christ will be served.

We do have a solicitude, however, for the impact of the meeting on the Councils of Churches throughout the world and on our Christian civilization. It could well be successful both from the point-of-view of the Communist world and of the promoters of "The One Great Church." That would be a tragedy.

In an address delivered on May 13 at the Moscow Theological Seminary during the celebrations of the *re-establishment* of the Moscow Patriarchate of the Russian Orthodox Church, Metropolitan Nikolai expressed the hope that the Reds would form closer relations with the World Council of Churches.

This Communist leader of this "kept" church said he had been studying trends in the Council since the Evanston Assembly in 1954 and he was greatly heartened. Among trends mentioned were—

(1) A greater concern for dogmatic matters related to faith of the seven ecumenical councils.

(2) A trend toward a true churchly spirit embodying the corporate concept of Christianity.

(3) A trend away from capitalism and a friendliness for the Communist point of view.

(4) A strong tendency toward acceptance of the idea of peaceful co-existence and closer contacts between the peoples of the East and West.

(5) A stronger commitment for international peace including opposition to all nuclear weapons.

The Metropolitan did not use such frank phrases in his address but anyone who has studied the "Communist line" and observed its practical application in public affairs for the past generation can easily understand what he is talking about.

We are convinced that the Metropolitan is right in his analysis of World Council trends in policy and practice. That is precisely the reason for our deep concern.

There is no question in our mind but that the Red Russian government is using the Moscow Patriarchate to infiltrate the World Council. It already has its representatives on the Central Committee. If Russia's great State-controlled Church could come in, so would all the Orthodox churches of the satellite nations. The Orthodox representation on the Committee would be greatly increased and Moscow would be able to influence bloc voting to such an extent as to deliver the World Council into the hands of the Red Communist Internationale.

One of the most recent contributions to the evidence (already piled mountain high) that Communist-Christian coexistence or collaboration is impossible, comes from Dr. Herman Scheler, who teaches Historical Materialism at Humboldt University in East Berlin. One of his favorite lectures is entitled, "Marxism-Leninism on Religion and the Church." His pronouncements are authoritative. His lectures contain directives for the Party and were worked out in close cooperation with the East German Committee on Scientific Enlightenment.

In this lecture Dr. Scheler holds that Communism and Christianity exclude each other and cannot be reconciled. Communism is in its very essence materialistic-atheistic. It has nothing in common with the thought that the world was created by a divine being. To admit such a basic doctrine would undermine the scientific basis of the whole system.

Scheler then turns to the Church problem. He admits that all attempts to destroy the Church by force have failed. He advocates "co-existence" and "even cooperation" and calls upon all Party workers "not to offend the religious feelings of the people." He reveals that the Soviet "can count on the support of the Church and certain pastors who sympathize with our regime" and intimates that by collaboration and cooperation Christians can be used to "shovel their own graves."

Undoubtedly there are Christians in Russia who will not compromise the Bible Faith. Dr. Scheler recognizes this fact but he also states unequivocally that these people cannot collaborate and must eventually be liquidated.

Who are the "Christians" who are coming to The Netherlands from Russia to talk with the leaders of the World Council? Are they of this latter type, or are they heads of the Church which the Red regime "can count on" and "use" for the accomplishment of the aims of International Communism? We believe the answer is as clear as crystal to those who know what Communism is and how it works.

We want no part nor lot in an ecumenicity which can stoop to such strategies to accomplish its ends.

## Poison in Print

■ DRUG STORES are very careful to label poisons with skull and crossbones and the warning "POISON" in red ink. But in the same drug stores you can often find lewd, obscene and indecent literature on sale which breaks hearts, ruins homes and wrecks lives.

We are encouraged to note that the public is being increasingly aroused concerning this poison in print. They are protesting to the vendors of such literature. They are writing their city, state and national governments asking legislation to deal with the problem. They are insisting on enforcement and prosecution where laws already exist.

The Social Action Commission of the National Association of Evangelicals has issued a free pamphlet entitled, "The Battle Against Obscenity." Write the headquarters office in Wheaton for copies and launch an anti-smut drive in your community.

## No Lincoln Square Review

The U. S. Supreme Court has refused to review Constitutional objections to the redevelopment of Lincoln Square in New York City. The objections were raised on grounds of separation of church and state, because a Roman Catholic University would be the beneficiary of public expenditures. Specifically, the funds will aid in the provision of a new downtown New York campus for Fordham University.

The relocation of tenants in the Lincoln Square area began immediately after the high court's decision not to review the case. It has been generally understood that this will serve as a test case and may open the way to benefits to other sectarian universities in connection with slum clearance projects. The case may also have bearing on the arrangements made for churches and other church institutions.

Previously the highest court of the State of New York decided unanimously that the Constitution was not violated by the arrangements in Lincoln Square. The opinion of the Court of Appeals was written by Judge Charles S. Desmond, who maintained that no subsidy to religion had been shown. In fact, "Fordham would be deprived of its Constitutional rights if it alone were excluded from bidding," Judge Desmond ruled.

Legally, the Supreme Court does not set its approval on the lower court ruling by declining to review the case. It can be argued, however, that the Court must not have seen any grave contradiction of Constitutional guarantees.

The land for Fordham's projected Manhattan campus was bought by the city, with federal aid, at about $16 per square foot and was sold to Fordham at about $7 per square foot. Earlier plans set the price to the University at $5 per square foot, but the price was raised when federal officials asked for further estimates of land value.

Harris L. Present, New York attorney who served as counsel in the case, states that "the battle of Lincoln Square is not over." He is seeking other means by which to bring the question into court.

## Hospital Funds

Congress is moving toward approval of loans to hospitals, including the non-profit and sectarian institutions. There are two bills which are set in this direction.

The Fulbright Bill (S 3497), which was passed by the Senate, amends the Community Facilities Act to include non-profit hospitals. Another bill (HR 12694), introduced by Congressman John Bell Williams of Mississippi, amends the Hill-Burton Act to make the money available to hospitals on a loan rather than a grant basis.

The Fulbright Bill was referred to the House Banking and Currency Committee of which Rep. Brent Spence of Kentucky is chairman. On June 4 the committee reported this bill out for consideration by the House. Although some changes were made in the bill, none were made in the section referring to non-profit hospitals. The bill now goes to the Rules Committee to be placed on the Calendar of the House.

**NAE Office of Affairs, Washington, D. C.**
**Cable Address: EFMANAE**
**Phone: NAtional 8-7911**

The other bill was reported out of subcommittee, to be considered by the full House Committee on Interstate and Foreign Commerce. It amends the Hill-Burton Act to make the same money available as a loan on the same terms to sectarian hospitals that has heretofore been available only on a "grant" basis. Some religions groups have refused Hill-Burton grants because they felt that it is a violation of separation of church and state.

Before loans or grants to non-profit hospitals can be approved, the government must be provided with a description of the hospital site, plans and specifications for the proposed buildings, reasonable assurance of adequate financial responsibility, reasonable assurance that laborers in the construction will receive fair wages, and assurance that the hospital shall provide facilities without discrimination on account of race, creed, or color.

The low interet rates on these loans are adapted to a flexible basis, depending on the yield of government bonds at any given time. Based on present conditions the rate would be two and one quarter per cent.

## Not Censorship

Anti-obscenity bills before the U. S. Congress are "not a blue-nose or Victorian attempt to censor our reading habits." So said Congressman Thomas M. Pelly of Washington. "Rather it is legislation to protect our youth from exposure to literary filth provided by lascivious-minded individuals interested only in a fast buck."

Mr. Pelly also called on the legitimate publishers to take a firmer stand against the panderers.

A bill to allow the prosecution of obscene materials at the point which they are received in the mails was unanimously passed by the House of Representatives. Similar action by the Senate is awaited.

## Another Try?

The National Service Board for Religious Objectors is studying alternative courses of getting approval on a bill to obtain government-held funds which have been frozen since World War II. The funds represent wages for the service of conscientious objectors, which they were forbidden by law from receiving.

A subcommittee of the House Judiciary Committee recently filed an unfavorable report on a bill which would have accomplished this objective. It would have made $1,407,977 available to religious relief agencies through the NSBRO. The claim to the money was based on an "agreement" with several government agencies including the Selective Service System.

The objectors were employed as farm laborers as an alternative to military service, but they could not receive the wages which would otherwise be forthcoming. Accordingly the payments were made to the U. S. Treasury and have been in a separate fund since that time.

The unfavorable report by the subcommittee killed the bill, at least in this Congress. But the NSBRO is hoping to get another bill drafted which could be referred to the Foreign Affairs Committee or the Services Committee.

## Church "Experts" Doubted

Church organizations and officials cannot be considered experts on the pros or cons of the foreign aid program, according to Congressman Otto E. Passman of Louisiana. Considerable pressure has been exerted by church groups in support of the Administration's pleas for increased foreign aid appropriations. Mr. Passman would like to see the mutual security program cut back in some areas.

Last year, supporting testimony was submitted by the National Council of Churches, the National Catholic Welfare Conference, the Friends Committee on National Legislation, plus denominational leaders and individual ministers.

Mr. Passman is chairman of the House Appropriations subcommittee which handles the amounts to be spent on mutual security.

"The churches are no more experts on foreign aid," said Passman, "than I am on surgery—and I wouldn't remove a splinter from my foot." He made it clear that the churches had a right to speak on their voluntary relief work which is tied in with the foreign aid program. But this is only a small part of it.

Much of the support for high mutual security spending has been rallied by the Administration. At one point the pressures were so intense that Passman discontinued further meetings of his subcommittee until the intensity was decreased.

## Tobacco and Alcohol

The U. S. Congress has been asked to subsidize a program of education on the harmful effects of tobacco and alcohol. The plea came from Senator Richard Neuberger of Oregon.

The Senator's proposal would authorize federal grants-in-aid to the states for educational programs they may desire to initiate and conduct through the schools. The federal assistance would be available on a matching basis with the funds coming from federal excise taxes on tobacco and alcohol.

In introducing the bill, S. 3867, Senator Neuberger told the Senate that children are subject to a constant bar-

*(Continued on page 15)*

# Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

## united action

### New Washington Office For Chaplaincy Group

WASHINGTON, D. C. — A new Washington office at 1405 G Street, N.W., has been set up and is already functioning. The new executive-type furniture was provided by the last "Buddy Call." NAE chaplains who come to Washington are invited to call.

Following the meetings sponsored by the Chaplains Commission during the last NAE convention, Warren L. Koon, chairman, reported more optimism "about the future of the commission" than at any other time. Participation in the commission meetings set a new record.

The first day was devoted to acquainting the denominations with the functions of the Commission and its capacity to serve them as well as to solicit their cooperation hoping to broaden out and serve a great many more denominations that are represented in the NAE than we now have.

During the second session there was a panel discussion in which three Chaplains participated: Chaplain George C. Swanson serving with the Military Sea Transport Service, Atlantic Area; Chaplain W. Kurt Wohlert, Marine Corps Supply Center, Albany, Georgia and Chaplain Clayton of the Civil Air Patrol from California. Chaplain Swanson gave a report on the work of evangelism he is doing in active service; Chaplain Wohlert as well in his more or less stationed work; Chaplain Clayton gave an enlightening talk on the opportunities of the civilian pastor serving the Civil Air Patrol. Following the panel presentations there was discussion which proved very helpful in giving the participants a grasp of particular opportunities in the armed services chaplaincy.

### Korean NAE Holds General Assembly

SEOUL, Korea—The National Association of Evangelicals in Korea met here in General Assembly the latter part of May—with encouraging indications of progress. The newly elected General Secretary of International Affairs, Jeung-Yun Ree, reports that the Central Committee of the Korean NAE is proposing to have an Evangelical Seminar to coincide with the time of a prospective visit to Korea by Dr. Clyde W. Taylor, secretary of Public Affairs for the NAE in America. Mr. Ree statel that the Korean group is depending heavily upon encouragement from the NAE in the USA.

Indicative of the advance which this comparatively new Association of Evangelicals is making is the complete staff of officers and committees which was established at the recent General Assembly. Here is a list of the newly-elected officers for Korean NAE: President—Whan-Soo Lee; vice-presidents— Kyong-Chan Whang, Zai-Bong Park, and Kyu-Chang Chung; recording secretary—Sung-Il Chung; treasurer—Meung-Jun Bai; vice treasurer—Paul H. Haines; general secretary of international affairs—Jeung-Yun Ree. Following are the committees which were set up, together with their chairmen: Evangelical Action— Dong-Jin Cho; Evangelism-Church Extension—Dai-Yoong Lee; Laymen's Council—Chi-Il Song; Financial—Hyung-Kun Kim; Government Chaplaincies—Chi-Soon Park; Educational — Duk-Yong Kim; Radio and Audiovisual—Ki-Un Chai; Theological—Hong-Kyu Pyun; Literary — Du-Chan Cho; Youth — Pyung-Sub Kim; Purchasing—Pyung-Huk Whang; Relief and Reconstruction—Dong-Sun Park; Women's Fellowship — Bok-Kyun Oh; Rural — Ri-Cho Chang, Students—Sung-Back Lee; Social Movement—Ryun-Ho Kwon.

At the Assembly there was a motion which caused considerable discussion: "That double membership (for members of NAE to be members of NCC at the same time) might be tacitly permitted, and even for members of the NAE staffs to be members of NCC staffs; however, this would not apply to membership of NCC on NAE staffs." There was sharp discussion of this proposal and finally it was decided that the motion should be committed to the Central Committee and that the plan should be considered in the nomination of the new staffs for 1958.

The General Assembly emphasized again and again the vital need of International Fellowship for the establishment of a strong Evangelical Fellowship in Korea.

### Where to Find


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### Marvin Added to the Growing NSSA Staff

CHICAGO.—The National Sunday School Association has added a new man to its staff: Rev. Ransom D. Marvin, pastor of Euclid Avenue Baptist Church, Spokane, Wash. He will give his time largely to the field and

**The General Assembly of the National Association of Evangelicals in Korea meeting in Seoul. The NAEK is affiliated with the World Evangelical Fellowship.**

finance beginning September 1.

Mr. Marvin is a former president of the Inland Empire Association of Evangelicals. He is a graduate of the Bible Institute of Los Angeles and was for some time on the staff of *King's Business* magazine. During his ministry in Spokane his Sunday School has tripled in attendance.

# education

## Controversy Splits Baptist Seminary

LOUISVILLE, Ky.—(RNS)—Thirteen professors involved in a controversy with Dr. Duke K. McCall, president of Southern Baptist Theological Seminary here, have been discharged from the school's faculty by the board of trustees.

The professors, almost a third of the school's 44 full-time faculty members, had challenged Dr. McCall's administration of the 99-year-old institution, oldest of the Southern Baptist Convention's six seminaries.

Dismissal of the 13 came after a committee of the board of trustees had spent two weeks on the Louisville campus investigating the dispute and the full board had devoted two full days of discussion to it, one in Houston, Tex., during the Southern Baptist Convention in May, and one on the seminary campus.

But it was evident that few if any of the 13 would seek reinstatement.

The 13 were: Dr. Theron D. Price, professor of church history; Dr. Henry E. Turlington, professor of New Testament interpretation; Dr. J. Morris Ashcraft, professor of Biblical archaeology; Dr. Guy H. Ranson, professor of Christian ethics; Dr. T. C. Smith, professor of New Testament; and Dr. William H. Morton, professor of Biblical archaeology.

Also, Dr. Heber F. Peacock, professor of New Testament; Dr. G. Hugh Wamble, professor of church history; Dr. John J. Owens, professor of Old Testament; Dr. William L. Lumpkin, professor of church history; Dr. J. Estill Jones, professor of New Testament; Dr. John M. Lewis, professor of Christian theology, and Dr. Thomas O. Hall, Jr., professor of Old Testament.

President McCall said the controversy "might have been resolved if they (the 13) had been able to deal with it on an individual basis." He said the insistence of the professors to negotiate as a group had the effect of creating a power bloc in the faculty and left the trustees with no choice but to discharge all 13.

"It is distressing to lose the services of these good men," the president commented. "They are competent men, whose continuing effective ministry I would do anything within my power to assist."

Dr. McCall spoke of "two important things" he hoped Southern Baptists would accept:

1. "That growth in size carries the necessity of new administrative procedures. We must give up the cherished ways of doing things."

This was a reference to the change, in 1942, from the trustee-faculty form of administration of the seminary to the trustee-president type. Before 1942 the faculty was virtually all-powerful; the president was merely the chairman of the faculty.

2. "In this situation," Dr. McCall, said, "it must be made clear that Southern seminary as an agent of Southern Baptists must continue to be a theological institution in which truth is pursued with every instrument that God places within human capacity, even while we recognize that our ultimate authority is the inspired revelation of God.

"We've still got to be free for human inquiry into truth, believing that there is no ultimate contradiction between truth and the revelation of God."

This statement stemmed from fears expressed by both sides that the dispute would be taken for a doctrinal clash. The Louisville seminary is widely recognized as the most liberal of all Southern Baptist seminaries. It and some of its faculty have frequently come under attack from conservatives in the denomination for their "modernism."

# assemblies

## Cincinnati to Host 1959 NHA Convention

MINNEAPOLIS, Minn.—Cincinnati, Ohio, has been chosen as the site for the 1959 Convention of the National Holiness Association to be held March 31 to April 2.

The Sheraton-Gibson Hotel has been named as headquarters for this 91st annual gathering convening Tuesday through Thursday the week following Easter Sunday.

Among the organizations that make up the constituency of the NHA are some 500 camp meetings. The Executive Director, Dr. Paul L. Kindschi, plans to visit several of these camps this summer.

## Pioneer Girls Camps Reach 4,000 Persons

CHICAGO—Pioneer Girls, an interdenominational weekday activity program, launched the first three of its twelve camps on June 22. A total of 50 weeks of camp will be conducted this summer in 10 states and 2 Canadian provinces. An estimated 4,000 campers will be reached in Pioneer Girls camps where emphasis is placed on intensive personal counseling, achievement skills and strong integrated spiritual values.

Pioneer Girls has also announced the release of *Camping, Pioneer Girls Style,* a comprehensive 150-page manual on camping. This manual is one of few such publications in the field of camp administration, organization and program written from an evangelical viewpoint.

# inter-church

## Ministers' Salaries Are Below Community Level

NEW YORK CITY—Average cash salaries of Protestant ministers in the US now total $4,432 annually for a 60 to 80 hour work week, it has been revealed in a survey by the Department of the Church and Economic Life of the National Council of Churches. Findings were based on questionnaires of clergymen of nine major Protestant denominations nationally.

New England ministers are the lowest paid of the Protestant clergy, receiving $4,018 per year. This is $400 less than the national average and $360 per year less than is paid anywhere in the South, the study indicated. The Southwest states pay the highest compensation, averaging $4,911 annually, while the industrial North Atlantic region ranks second with ministers' salaries averaging approximately $250 less, or $4,654 per year.

Ministers' salaries have gone up, the study indicates, but it states that sharply increased costs of living as well as of cars have substantially affected any net gains. The study shows that two-thirds of the ministers are in debt, the major reasons being sending children to school or college, high auto costs, ill health, and the rising cost of food, clothing for children as well as adults, and other basic expenses.

Examining the church's policies toward its employees, the study comments that "the cash salaries paid to ministers . . . are indeed a weak spot, to say the least, in the church's economic practice." It adds that "a pertinent consideration regarding salaries should be what the congregation considers an acceptable scale of living in its community."

# chaplaincy

## Evangelical Chief Of Army Chaplains

WASHINGTON, D. C.—(RNS)—President Eisenhower nominated Chaplain (Brig. Gen.) Frank A. Tobey (American Baptist) as new chief of Army chaplains.

He will succeed Chaplain (Major Gen.) Patrick J. Ryan (Roman Catholic) who will retire November 1 after 30 years of service.

Chaplain Tobey, who was decorated for heroism while serving as chaplain of the U. S. Eighth Army in the Korean War and for gallantry in the Southwest Pacific during World War II, has been deputy chief of Army Chaplains since 1954.

His nomination to the rank of major general was sent to the Senate for confirmation.

Chaplain Tobey, 55, is a native of Everett, Mass., and a graduate of Gordon College and Gordon Theological Seminary in Boston, Mass. He held pastorates in Massachusetts and Connecticut and entered the Chaplains Corps in 1938 as a reserve chaplain. He was called to active duty in 1940 when the 43rd Division, made up of New England national guardsmen, was called to Federal service.

Nomination of Chaplain Tobey gives the Armed forces a complete new lineup of chaplain chiefs. Chaplain (Rear Adm.) George A. Rosso (Roman Catholic) took over from Chaplain (Rear Adm.) Edward B. Harp, Jr., (Evangelical and Reformed) as chief of Navy chaplains June 10. Chaplain (Major

Gen.) Terence P. Finnegan (Roman Catholic) is slated to succeed Chaplain (Major Gen.) Charles I. Carpenter (Methodist) August 15.

For a brief period between Aug. 15 and Nov. 1, prior to Chaplain Ryan's retirement, all three corps will be headed by Roman Catholic chaplains, the first time this has ever occurred.

# press

## BIOLA to Republish "Fundamentals" Books

LOS ANGELES.—The Bible Institute of Los Angeles, in honor of its fiftieth year of ministry, will reissue *The Fundamentals,* in a condensed, up-to-date format.

It was in 1909 that a series of booklets began to appear entitled *The Fundamentals.* These were distributed free to pastors, evangelists, missionaries, students and other Christian workers through the generosity of Lyman and Milton Stewart. During the years of 1909-1915, twelve of these booklets were produced with more than three million copies sent out. Contributors included: Professor James Orr, United Free Church College, Glasgow, Scotland; Professor B. B. Warfield, Princeton Theological Seminary; the Rev. G. Campbell Morgan, Westminster Chapel, London; Dr. Reuben A. Torrey, Dean of the Bible Institute of Los Angeles, Inc.; Dr. A. T. Pierson; Dr. Melvin G. Kyle, Xenia Theological Seminary, Xenia, Ohio, and a score of other Christian leaders. The volume will be released soon by Kregel Publications, Grand Rapids, Mich.

# public affairs

## Plan National Decent Literature Committees

CLEVELAND, O.—(RNS)—Plans to organize state-wide Citizens for Decent Literature Committees to pave the way for a national organization were announced here in the wake of three obscenity convictions in Cleveland and Cincinnati.

Attorney Charles H. Keating of Cincinnati, leader of the Ohio CDL movement, said here delegates from 16 cities in the state were invited to a meeting in Ashland on June 28 to discuss the plans.

CDL groups, concerned primarily with the removal of smut from newsstands, have already been organized in Cincinnati, Cleveland, Columbus, Dayton and Sandusky. They comprise representatives of religious, educational, business, welfare and service organizations.

Mr. Keating's announcement was made shortly after a "fun house" operator was convicted in Common Pleas Court here of showing obscene films in "peep" machines. In Cincinnati, three newsstand owners were convicted in Municipal Court of selling obscene magazines.

The attorney said that following the Ashland meeting, which is expected to produce an Ohio CDL board, a convention will be called in Cleveland in October.

## Sunday Sales Ban Is Voted in New Jersey

TRENTON, N. J. — (RNS) — A church-backed bill which would end sales of general merchandise in all but three counties of the state was passed here by the New Jersey Assembly and sent to Gov. Robert E. Meyner for signature. The vote was 36-5 with 17 abstentions.

As it stands the bill prohibits the sale of clothing, wearing apparel, furniture, home, business or office appliances, lumber and building supplies. Exempted is sale of food, drugs and other necessities as well as toys and sporting goods.

If signed by the governor the new law would end the major part of Sunday retail sales from highway discount stores and city-located businesses.

## Seeks Withdrawal of Jesuit's TV License

WASHINGTON, D.C.—(RNS)—The U. S. Circuit Court of Appeals here has been asked to declare illegal the grant of a commercial television channel to Loyola University in New Orleans because it is a Jesuit institution "subject to foreign control."

Protestants and Other Americans United for Separation of Church and State made the request in a "friend of the court" brief.

Two unsuccessful applicants for the station, the Times-Picayune Publishing Co., and former Gov. James A. Noe of Louisiana, have appealed to the court asking it to vacate the Federal Communication's Commission's grant on the grounds that it contravenes a section of the FCC Act.

This section reads that no alien or foreign government, or their representatives, shall be granted a license to operate a commercial TV station.

In its brief, POAU contended that Church-State separation was involved because Loyola "is a wholly owned and controlled instrumentality of the Holy Roman Pontificate and said Pontificate is the true beneficiary of the proposed grant."

"The Father Superior, an alien, has the power of appointment and removal of all officers of Loyola," the brief said. "The Jesuit order and the University are also in every sense instrumentalities of the Papacy."

Members of the Society of Jesus, the brief continued, take a special vow of personal obedience to the Pope upon ordination.

While every Roman Catholic was obliged to obey the Divine Law, as promulgated by the Pope, POAU said, "a Jesuit, on the other hand, must not only obey general laws, but obey specific commands, made at the absolute discretion of the Pontiff."

"The Holy Roman Pontificate, true beneficiary of the proposed grant is not merely an alien citizen, but also a foreign Monarch," POAU said.

Jesuits who would control the channel, the brief asserted, would have to follow the Pope's edicts on censorship of cinema and television programs. "This is contrary to American concepts of freedom of speech," it said.

"The oath of the Jesuits of absolute obedience to a foreign power disqualifies them as operators of a television station under our laws," the brief concluded.

## Llate news at press time

- DR. JAMES DeFOREST MURCH, in his fourtheenth year as editor of *United Evangelical Action,* has resigned to accept a call to become managing editor of *Christianity Today.* He will assume his new duties in Washington, D.C., September 1.
- CONSERVATIVE BAPTISTS in their annual convention in Denver, Colorado rejoiced in the rapid growth of their churches. Their foreign mission board reported 365 missionaries in twelve countries.
- NORTH CAROLINA public schools will continue their long-time practice of teaching the Bible without sectarian bias, despite the recent ruling by Assistant State Attorney Claude C. Love that such classes are illegal. Principals hold that the ruling must be proved constitutional before it is legally effective.
- GENERAL CONFERENCE Baptists, in annual convention in Des Moines, agreed to drop the words "of America" from their official name. In 1945 they dropped the word "Swedish" from the name. A $200,000 addition to their headquarters building in Chicago was authorized.
- RADIO EUROPE, a project of the World Radio Missionary Fellowship, Inc., is rapidly taking shape. HCJB. "The Voice of the Andes," is being used as a pattern. Such a radio station properly located in Europe will reach more than 600,000,000 people for Christ.
- YEOTMAL, INDIA'S Union Biblical Seminary, is entering upon an extensive building program, authorized by the Cooperating Home Boards at Winona Lake, Ind., June 6. This evangelical institution is now the second largest theological seminary in India. It is headed by Dr. Frank J. Kline and is affiliated with the World Evangelical Fellowship.
- JEHOVAH'S WITNESSES are the mission field for William J. Schnell of Youngstown, Ohio. His book, "Thirty Years a Watchtower Slave," has freed hundreds of victims of this heretical sect from its strange dogmas. Over 50,000 copies are now in circulation. It has been translated into a number of foreign languages and will soon be published abroad.
- THE NEW STATE of Alaska has a population of only 215,000. Less than half of the people are Christians—Protestant, Roman Catholic and Eastern Orthodox. The Eskimo aboriginese are largely unevangelized. Among the many missionary projects now being announced for Alaska is the new Methodist University to cost some $6,000,000. It will be located in Anchorage.

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# denominations

## International Methodist Group Tour "Red" Russia

CHICAGO — (RNS) — Dr. T. Otto Nall of Chicago, editor of *The New Christian Advocate,* will head an international group of Methodist officials —including three bishops—on an eight-day tour of Russia in August, it was announced here by Methodist Information.

Dr. Nall said that during the trip, the party plans to contact both Russian Orthodox and evangelical Christian leaders in Leningrad, Moscow and other centers.

Members of the group, some of whom will be touring Europe or attending conferences during the summer, will meet in Copenhagen, Denmark, for the centennial of Danish Methodism and leave from there for Russia on Aug. 10, Dr. Nall said.

Included in the party will be Bishop Ivan Lee Holt of St. Louis, Mo.; Bishop Odd Hagen of Stockholm, Sweden; Bishop Friedrich Wunderlich of Frankfurt, Germany; Dr. Ernest Scholz, superintendent of the Methodist Berlin district, and the Rev. Dudley Ward of Chicago, general secretary of the Methodist Board of Social and Economic Relations.

## Pilgrim Church Votes Merger With Wesleyans

WINONA LAKE, Ind. — Delegates attending the 23rd quadrennial General Conference of the Pilgrim Holiness Church here approved, 321 to 100, a proposed merger of their denomination with the Wesleyan Methodist Church of America.

The Wesleyan Church will vote on the union at its General Conference at Fairmount, Ind., June, 1959.

If the union is consummated, it would create a new denomination of about 100,000 communicants in some 2,000 widely scattered congregations.

Last March a 10-member joint commission of both denominations voted at a meeting in Cincinnati, O., to recommend union of the two Churches to their General Conferences. Doctrinally the two bodies are both in the Wesleyan tradition of fundamental early Methodism.

In another action, the delegates voted to change the offices of first and second assistant General Superintendent to fulltime status, thereby giving the denomination's three superintendents equal rank.

A membership gain of 7.8 per cent in the last four years was reported for the denomination.

Sunday school enrolment in the period increased 29.5 per cent, general officers of the Church told the 2,500 delegates and members attending the conference.

Church members gave some $7,000,000 for local and general causes during the quadrennium, the report said. Church property was valued at more than $10,000,000.

Denominational goals for the next four years were established by the conference. They call for 5,000 new members, a Sunday school enrolment increase of 10,000, and the raising of $2,750,000 for evangelism.

One of the denomination's six Bible colleges, Owosso (Mich.) College, has been made a liberal arts school to be supported by the general Church, it was reported.

General superintendent of the Church is William H. Neff of Indianapolis.

## Associate Reformed Church Elects Head

FLAT ROCK, N. C.—(RNS)—Dr. B. L. Hamilton of Sharon, N. C., was elected moderator of the Associate Reformed Presbyterian Church at its 154th annual General Synod here.

W. H. Stuart of Bartow, Fla., an elder, was named moderator-elect for 1959-60.

A record budget of $235,270 for next year was adopted by the synod. In addition about $150,000 will be raised to improve and expand the denomination's Bonclarken Assembly Grounds here.

The synod voted to emphasize evangelism in its Church program for the coming year.

Principal speaker at the meeting was Dr. Manford G. Gutzke of Columbia Theological Seminary, Decatur, Ga.

The denomination has about 28,000 members in 150 churches.

## Lutheran Free Church Vote Again on Merger

MINNEAPOLIS, Minn. — (RNS) — The Lutheran Free Church (LFC) has decided to vote again in 1961 on whether to join the merger of the American, the Evangelical, and the United Evangelical Lutheran Churches.

The decision was made by voice vote with only a few scattered noes at the LFC's annual conference here.

In two previous referendums of its congregations, the LFC defeated proposals to enter the merger, scheduled to be consummated in 1960. In last fall's referendum, 65.37 per cent of the votes favored entering the merger. A two-thirds majority was required.

In earlier action, the LFC conference approved a plan for cooperative relationships with the merging bodies pending the 1961 decision.

The action authorized cooperation with the ALC, the ELC and the UELC in parish education, evangelism, youth

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work and foreign missions. Consultations also are planned regarding possible cooperation in higher education and American missions.

The denomination increased its baptized membership by 3,085, to a total of 77,304 in 1957, a gain of 4.1 per cent over the previous year. Church contributions of LFC members last year totaled $3,327,914. Of the total, $2,695,774 went for local expenses, including building, and $632,140 for benevolences.

Dr. John M. Stensvaag, 47, dean of Augsburg Theological Seminary, was elected new President of the Lutheran Free Church. He was named to succeed Dr. T. O. Burntvedt, 70, who has filled the presidency for 28 years and who will retire Oct. 1.

## Orthodox Presbyterians Report Encouraging Gains

OOSTBURG, Wisc.—A record membership of nearly 10,000 in the Orthodox Presbyterian Church was reported at its 25th annual General Assembly here. The figure represents an increase of about 750 over the previous year.

The report said the denomination now has 83 churches and a number of chapels served by 130 ministers. Average giving by communicant members during last year was about $146, a record of some $20 more than in 1956.

Total giving to the Church for all causes reached a record $927,000, an increase of about $143,000 over the previous year. The assembly adopted a $144,858 for home missions and $71,606 for foreign missions.

Among the 80 official delegates to the assembly was a foreign missionary from each of the Church's four overseas mission areas. They were; Rev. Richard B. Gaffin of Formosa, Rev. George Y. Uomoto of Japan, Rev. Herbert S. Bird of Eritrea, East Africa, and Rev. Bruce F. Hunt of Korea, the Church's out-going moderator.

Rev. Edmund P. Clowney, Jr., professor of practical theology of Westminster Theological Seminary, Philadelphia, was elected moderator of the Church. He succeeds Rev. Bruce F. Hunt of Pusan, Korea, an overseas missionary for about 30 years. Rev. LeRoy B. Oliver of Abington, Pa., was named stated clerk, succeeding Rev. Robert S. Marsden of Middletown, Pa.

## American Baptists Hear Plea for "Cooperation"

CINCINNATI, O. — American Baptists were urged here by their president to cooperate with other denominations because Baptists "do not have a monopoly on Christian experience."

Dr. Clarence W. Cranford of Washington, D. C., told the 51st annual meeting of the American Baptist Convention that "if we can maintain our own distinctiveness and yet join hands with other Christians to bear a common witness to the love and power of Jesus Christ, we not only have the privilege but an actual obligation to do so."

In his presidential address to some 12,000 delegates and visitors, Dr. Cranford declared that a person can still be a Baptist "and not cut himself off from the rest of the Christian community."

Warning against segregation, he said American Baptists "are in a better

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position than any other Convention to say that when Christ broke down the middle wall of partition between us, He did it completely, so that we cannot be consistent with the mind of Christ and permit race or color to be a barrier to Christian fellowship."

Dr. Cranford referred to his recent visit to Moscow where he conferred with Russian Baptists and said he had a dream of a "peacemaker's fellowship" that would encompass all Baptists throughout the world. He suggested that the convention create a committee to consider and recommend a program in which pacifists and non-pacifists could join in a "great offensive for peace."

The pastor of Washington's Calvary Baptist church, was accompanied on his Russian trip by Rep. Brooks Hays (D.-Ark.) president of the Southern Baptist Convention, and his close friend.

Delegates broke a four-day deadlock and voted, 1,477 to 655 to establish the denomination's permanent national headquarters in Valley Forge, Pa. The Convention's agencies now are in Philadelphia and New York.

Mrs. Maurice B. Hodge of Portland, Ore., was elected president of the Convention for the ensuing year. The last woman to head the Convention was Mrs. H. G. Colwell of Loveland, Colo., named in 1949. At that time the denomination was known as the Northern Baptist Convention. Mrs. Hodge is the fourth woman president of the denomination.

Official registration at this year's meeting was 4,186 delegates and 1,932 visitors. The Convention will meet next year in Des Moines, Ia., from June 4-9, and in Rochester, N. Y., in 1960.

## Presbyterians Oppose Co-existence Statement

PITTSBURGH, Pa.—A policy statement of the United Presbyterian Church in the USA urging "co-existence" with Russia has been attacked by a group of Pittsburgh Presbyterians.

A telegram sent to President Dwight D. Eisenhower and Secretary of State John Foster Dulles said:

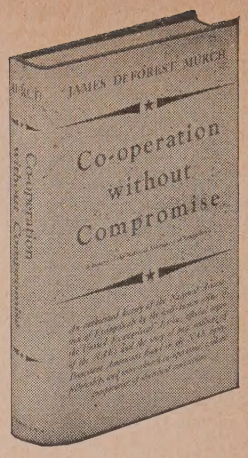
"We of the Presbyterian Church are abjectly ashamed of our General Assembly's recent pronouncement demanding co-existence with Communist Russia when the church's sole message should be a call for obedience to God's word as the only hope for mankind.

"Hypocrisy should be abhorrent to Christians and a glaring example is church leaders calling for any compromise with the militant Godless of communism.

"We respectfully urge you with divine guidance to unceasingly expose and uproot wherever found the atheistic Communist plot for world revolution." It was signed by Dr. A. G. McLennan, D. A. Couch, J. W. Brandt, J. N. Shannon, W. E. Brandt, C. E. Hultman, W. D. Wright and M. K. Fogerty.

# personalia

**Victor E. Cory,** founder and president of Scripture Press Foundation, Wheaton, Ill., was given an honorary Doctor of Laws degree at the recent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commencement exercises in Wheaton College.

**Russell Redeker** of Central College, Pella, Iowa, has been named executive secretary of the Board of Domestic Missions, Reformed Church in America. He succeeds Dr. Richard Vanden Berg of New York, who held the post for ten years.

**Joseph W. Schmidt,** president of Grace Bible Institute, Omaha, Nebr., and Mrs. Schmidt have left for a thirty-day tour of missions in Brazil. On the way home they plan brief stops at Trinidad and Haiti.

**Ken Anderson** of Gospel Films, Inc., Muskegon, Mich., is making plans preparatory to filming a documentary story of the martyrdom of the five young missionaries in the Ecuadorean jungles in January 1956.

**John Taylor Tucker,** founder of the Angola Missionary Alliance in Portugese West Africa and later liaison official between the Protestant missions in the colonial territory and the Portuguese government, died in Lisbon of a stroke at the age of seventy-four.

**Charles Ablard,** Methodist attorney from Enid, Okla., has been named to head a new office established by Postmaster General Arthur E. Summerfield, designed to speed up prosecution of smut and fraud operators using the United States mails.

**Findlay M. Wilson,** pastor emeritus of Third Covenanter Church Philadelphia and former moderator of the Synod of Reformed Presbyterian Church of North America, passed to his reward recently.

**Charles J. Woodbridge,** internationally known Bible teacher, author, missionary, pastor and seminary professor, has joined the staff of Word of Life Fellowship. He will be working with Jack Wyrtzen in his ministry of youth evangelism.

**Billy E. Reeves** has been appointed as supervisor of Child Evangelism in the Assemblies of God Sunday School Department, Springfield, Mo. Mr. Reeves, who completed his Masters of Religious Education at Southwestern Baptist Theological Seminary this year, spent the past five summers in children's revivals and in vacation Bible school work.

## Capitol Report

*(Continued from page 8)*

rage of advertising which promotes smoking and drinking. Moreover, he pointed out, efforts to curb or control the advertising have been glaringly unsuccessful as far as preventing its deliberate appeal to youth is concerned.

The Neuberger Bill does not specify the amounts that would be spent by the federal government. It merely authorizes the commissioner of education in the Department of Health, Education and Welfare to make matching payments whenever a state sets up an acceptable educational program.

The bill has been referred to the Senate Committee on Labor and Public Welfare. Observers in Washington declare that the bill will not get committee consideration this year because of other business and the rush for early adjournment of Congress.

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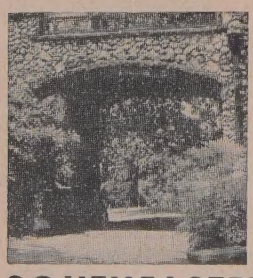

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**"Luther's World of Thought." Heinrich Bornkamm. Translated by Nartub G. Bertram. xi, 315 pp. Concordia. $3.00.**

Another book on Luther calls for some kind of apologetic, and the author presents it in these words: "It may be permissible to present his world of thought, not in a compact theological system but in a free and easy choice of some of the most significant themes" (p. vii). These themes include the revelation of God, faith, and sacraments, the church, nature, God and history, the nation, the state, and the social world. Closing chapters deal with Luther's translation of the New Testament, which anyone interested in translation work will appreciate. Bornkamm writes with a delightful ease and the translation is hardly noticeable.

**"My Bible and I." Gervas A. Carey. pp. 171. Oregon Yearly Meeting Press. $2.00.**

The heartwarming testimony of a well-known Quaker leader to the inspiration of the Bible in his fifty years ministry as a pastor and college professor. The book consists of personal experiences, recollections and interpretations of the Bible. It was written to encourage others to study the Word of God and make it a light unto their pathway.

**"Paul and Jesus." Herman Ridderbos. 155 pp. Presbyterian and Reformed. $3.50.**

It sometimes happens that a top-notch book is hard to read. This must be said about the present volume. The reader will have to possess drive and concentration to stay with the author to the end. If he can do so, he will be richly rewarded for his trouble. Here is a book which deals with the fundamental problem of the relation between Jesus, the early Church, and Paul in the light of modern criticism. Its special value lies in the fact that it carries the study beyond the point of Machen's *Origin of Paul's Religion*. One is given insight into the views of Rudolf Bultmann in particular, and is made to see their weaknesses. This is a splendid conservative book which deserves a wide reading.—*Everett F. Harrison.*

### BOOKS RECEIVED

**"The Origin and Transmission of the New Testament, a Short Introduction."** L. D. Twilley. 69 pp. Eerdmans. $1.50. Like other Pathway Books, of which series this is another example, this book seeks to summarize the subject in such a way that it is both true to scholarly research and intelligible to the layman. A number of charts, genealogical and chronological, help considerably in presenting the picture.

**"The Lands Between."** John S. Badeau. 138 pp. Friendship Press. $2.95, paper, $1.75. The Middle Eastern countries are brought into focus in this beautiful little volume. While the term is commonly used, it is doubtless faulty for there is great variety in the nations included. The author sees their real need not in terms of their political or cultural situations, but in terms of their own personal spiritual and psychological deficiencies.

**"The Book of Genesis."** Basil F. C. Atkinson. 446 pp. Moody. $3.50. This is one of the Pocket Commentary series, which appears also in monthly parts. There is a good deal of material in this volume with its two-column pages of fairly small print. Dr. Atkinson is Under Librarian of Cambridge University in England, and represents a vigorous, yet conservative, scholarship. His purpose is to bring together the theological and devotional materials in the first book of the Bible. This will be found a most useful commentary for the lay student of the Bible.

**What Jesus Really Taught."** Clarence Edward Macartney. 176 pp. Abingdon. $2.50. Fifteen messages dealing with the teachings of Jesus about God, Himself, the Holy Spirit, man, one's neighbor, the kingdom of God, and the like. These are a little heavier than Macartney's sermonic books in general, but nonetheless readable.